AN EPISTLE DECLARATORIE; OR MANIFEST

WRITTEN BY G. L.

TO HIS BRETHREN RESIDING IN ENGLAND.

Non plus sapere quam oportet sapere sed sapere ad sobrietatem. *Ad Rom.* 12.

Apud Christianos non qui patitur, sed qui facit contumeliam, miser est. S. Hier. ad Marcum.

By the Widdowe of MARKE WYON, 1657.

SVPERIORVM PERMISSV.

AN EPISTLE DECLARATORIE, OR MANIFEST WRITTEN BY G. L. TO HIS BRETHREN RESIDING IN ENGLAND.

MY MVCH HONORED BRETHREN

Having beene certainly informed, that M.r Tho. Blacloe hath lately published in print à certaine Letter conteyning divers vnhanſome, bitter, and vncharitable expreſſiõs againſt my owne perſon: as alſoe that à ſlender conſult of his London freinds hath ordered that the ſaid Letter ſhall be onely communicated

to those amongst you who are constituted in Cheife Power and Autority: with designe vndoubtedly (for in prudence I cannot harbour an interpretation more fauorable of a proceeding soe vnbeseeming persons of their charge and function) to lessen me in their esteeme, and by degrees to hurt my integrity, and wound my reputation in the opinion of all my Brethren: In this respect purely I have thought fitting, notwithstanding that the said letter is kept from me (which is an argument of foule play) to direct vnto you all in Generall this Declaratory Epistle or Manifest, which I doe assure me shall afford you sufficient euidence, whereby to be confirmed in my Innocency, and to be convinc't in M.r Blacloes vnreasonable animosity.

I said in this respect purely, for the onely motive that inviteth me to imbarcke my selfe in a Manifest, is the vnhansome result of the aboue mentioned Consult; if that had not occur'd, I should in this occasion

casion haue beene as abstemious in the employing of my pen, as in other former occasions, when I was sufficiently provoked, as will appeare in the series of my Manifest. However à remisse heate of Charity is capable to digest intense iniuries and calumnies: and if theire ingaged in Christs Militia I did not decline *manum percutientis*, here, as it weere *miles emeritus* I shall ioy to suffer *linguam detrectantis*. Since I was not worthy to represent my divine Maister in the effusion of his blood, I will strive to imitate him in his *flagello lingue*, that is in his iniurious reproches: *Samaritanus es, dæmonium habes, potator vini es, seductor es, blasphemus es, non amicus Cæsaris es, &c.* and as S. Hierome says, *Christi viles per bonam & malam famam à dextris & à sinistris graditur.* And I dare say to M.r Blacloe as S. Austin. said to his Aduersary à Manichæan, *sentiat de* (Leyburno) *quicquid libet, sola me in oculis Dei conscientia non accuset. Neque debet* (saith S. Ambrose)

plus

plus ponderis esse in alieno conuitio quam in suæ conscientiæ testimonio. Besides if our heavenly Father be soe infinitely good, that *super omnes impios & inimicos suos solem facit oriri, & nubes pluere:* I weere an vnworthy child of that Father if I should hate or hurt my enemies, especially there bring hopes of their Conversion as long as they are *viatores.* Wherefore I will say and pray with Blessed S Austine, *vtinam qui nos modo exercent, convertantur, & nobiscum exerceantur: tamen quamdiu ita sunt vt exerceant, non eos oderimus, quia in eo quod malus est quis eorum, an vsque in finem perse veraturus sit, ignoramus: & plerumque cum tibi videris odisse inimicum, fratrem odisti & nescis.* And this was one of that glorious Martyr Sir Thomas Moore his pious instruction and meditation when imprison'd in the Tower of London his persecutors saught his life.

Thus much incidently, to shew vnto you that I doe stand soe fixt't on these Christian principles, commanding love towards

towards our enemies, that onely my owne desire to prevent those, that shall goe about to foment division betwix't me and my Brethren, and not M.r Blacloes provocation hath occasioned my engagement in this declaratory Epistle: and accordingly as I shall make appeare my owne integrity and his inordinate animosity, let me stand or fall in your iudgements. Wherefore to prosecute my designe.

S. Austine relateth that Iulian the Pelagian Bishop was in greate esteeme with all the Catholick Clergy of Africke, before he became an enemy to Catholick doctrine, ascribing sais the same S. Austine to *bonę voluntati orantis* what was due to *gratię Dei miserentis*; which Error S. Prosper describeth in theis verses

Tam bona quemque docet sectari posse suopte
Ingenio, quâ posse subest cuique in mala ferri.

I can say the same of M.r Blacloe, he was

was in high vogue with all our Clergy, and in great respect whersoever his Conversation made him knowne, before vnhappily he espoused erroneous and dangerous doctrines. The first beginning of his decrease in the good opinion that our Bishop and his Clergy had harboured of his conceived extraordinary parts and merits, happen'd, when having approved with his owne subscription divers scãdalous opiniõs, he could not be induced to recall his incõsiderate act for any entreaty, or reasõ his Brethren could vse. And since, by occasion of his owne writings published in print, and Chiefly his new divinity, he is absolutely vanisht and lost in the opinion, that was formerly conceived of his worth. For our Blessed Bishop of happy memory out of his religious zeale, tender Care, and affection towards his flocke did enioyne me his Grand Vicar then residing in London to suppresse the said new Divinity: signifying that it conteyned divers

naughty,

naughty, erroneous, and ſcandalous doctrines, contradicting holy Scriptures, Councells, and contrary to the vniverſall practice of the Catholick Church. Wherefore in obedience to my Paſtors command, and in performance of my owne charge, I acquainted our cheife Brethren, particular ſuperiours in particular diſtricts: as alſo adviſed them of the greate daunger that might proceede from *profane Noueltie*s, which like Cancers or Gangreenes do vſually ſpread, (if not opportunely prevented and remedied) to the ruine of many ſoules.

But this performance of my Paſtorall duty, this execution of my obligation, this diſcharge of my Conſcience, did ſoe extreamely irritate and incenſe M.r Blacloe, and amongſt his adherents particularly M.r Harrington, that theſe two thought it fitting to decry me in divers companyes, imagining perhaps, that to cry downe my partes, was to cry vp the new divinity which my Cry before had

croſs't in its intended cariere.

The ordinary Character they were pleasd to beſtow on me was an illiterate man, not capable to ſay bo to a Gooſe: which I doe profeſſe vnto you did noe more ſtartle or trouble me then would haue done the eating of a Gooſe if ſtaru'd with hunger. However I writte a civill letter to M.r Blacloe taking notice of his incivilities towards me, and concluded it with the ſame wordes with which Great S. Auſtine doeth end his booke, *de dono perſeuerantiæ. Ego* (inquit) *cum per eos, qui meos labores legunt non ſolum doctior verum etiam emendatior fio, propitium mihi Deum agnoſco, & hoc per Eccleſiæ Doctores maxime expecto, ſi & in ipſorum manus venit, dignentur noſſe quod ſcribo.* And in another place ſpeaking of his owne writings he expreſſeth his humility in a perfecter manner: *quicumque,* (inquit) *iſta lecturi ſunt, non me imitentur errantem, ſed in melius proficientem.* And I wisht him to take into his ſerious conſideration his owne

owne and S. Auſtines ſpirit, and to compare the one with the other: and being it is certaine that S. Auſtines ſpirit was a gallant ſpirit and proceeded from God, it would neceſſarily follow that ſpirit not to be inſpired by God, which should be oppoſite to S. Auſtines ſpirit. However my counſell and advice made ſoe little impreſſion, and produced ſoe little fruite, that it rather incouraged M.r Blacloes animoſity againſt me.

For ſoone after I being forced in a manner out of England to engage in the government of our old Mothers affaires, one halfe yeere was hardly expired, when I was ſummon'd to encounter with a little Army of falſe accuſations (forged by him and his adherents) and preſented againſt me to the Popes Nuncio reſiding at Paris. But in regard I was in another Territory, they were remitted to the Nuncio reſiding at Bruſſells, to whoſe Iuriſdiction I was ſubiect. And his Lordshippe after a mature examination of

my Answeres to all the said accusations, was evidently convinc't of the indirect proceedings vsed by my Adversaries, insomuch that he was pleasd to stile the accusations exhibited against me *the bowes of the wicked*, and calld my adversaries *malitious men*, as appeareth by his said Lordshipps letter written to my selfe, which is as followeth.

EXIMIE AC ADMODVM R.de DOMINE.

Tam ex candida, prudenti, atque benigna Dominationis Vestrę Responsione, quam optimis aliorum relationibus Innocentiam eius perspectam habeo; cumque diuino Tribunali causam suam probasse videatur, non officient hominum iudicia, multò minùs maleuolorum criminationes. Vnum hoc periculorum est quæ se passum fuisse narrat S. Paulus Apostolus, nimirum in falsis fratribus: Vnde nouum non est proborum famam perperam sugillari. Sed patientiæ clypeo ad sustinendum, non minus quam brachio forti ad

ad agendum Dominationem Veſtram munitam gaudeo, aduerſus retribuentes mala pro bonis, & detrahentes ei, quia ſecuta eſt bonitatem. Porro non omittam Innocentiam Dominationis Veſtræ vbi opus fuerit propalare, & iniquorum arcus confringere, illam ſolum hortando, vt quemadmodum tanta laude inceperit, ita in poſterum malum in bono vincere alacriter pergat; dum rogo Dominum Deum, vt condigna meritis præmia Dominationi Veſtræ retribuat in hac vita, & in futura. Bruxellis 10. Februarij 1654.

Eximiæ ac admodum R.dæ D.onis Veſtræ.

Addictiſſimus ſeruus

ANDREAS ABBAS S. ANGELI.

In this Conflict or Combate my Innocency obtain'd a conſiderable victory, which invited me to ſing chearefully with S. Chryſoſtome, *Gaude Innocentia & exulta, vbique illæſa es, vbique ſecura; ſi humiliaris erigeris, ſi pugnas vincis, ſi occideris coronaris.* The

The afore mentioned accuſations as I doe probably coniecture had their riſe from a particular indignation occaſioned by a certaine Letter that D.r Daniel and my ſelfe ioyntly writte (ſome Months before the ſaid accuſations weere exhibited) to our Brethren aſſembled in London, out of moſt parts of England, and is as followeth.

MOST HONORED BRETHREN

Wee cannot ſufficiently expreſſe the ioy and comfort, that wee haue receiued, vnderſtanding of an appoynted meeting for the better ſettlemẽt of your affaires, not doubting but that you will aſſemble as the Children of Iſrael did, when they ſought God in their preſſing neceſſities, quaſi vir vnus, *or as the Apoſtle ſayes,* ſolliciti ſervare vnitatem ſpiritus in vinculo pacis, *that vnder Chriſt the head, in your vnanimous reſolutiõs, euery member of our Clergie may proſper. Wee heartily wish it that might lye within our reach to afford you our perſonall aſſiſtance in the accom-*

accomplishment of your pious and holy designes, howsoeuer wee haue thought fitting at this distance to inculcate vnto you what wee conceiue to bee most conducing to the purchasing of the diuine blessing therein, which are our ioynt and earnest desires. 1. That a firme and happy correspondence may bee established betwixt you, and your old Mother, to whom you owe what you enioy of happines in that Kingdome. That you are now vnum corpus in Christo, is to be ascribed to her care, and vigilance, whose glorious Martyrs blood hath beene the seede of your church. 2. That per omnia you obey your Ordinarie, whom the holy Ghost hath constituted to gouerne you: wee say per omnia, making him sole Vmpire in your Controuersies or differences, and such obedience vndoubtedly will make vs a glorious body, and Maisters of our Aduersaries who are emulous of our dignitie: vir obediens loquetur victoriam. 3. That whereas our Clergies purity and integrity in points of doctrine for which formerly it was much renown'd, hath beene greatly stain'd both there, and in

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forreigne Countreys, through the late writings of M.r Thomas Blacloe Batchelour of Diuinity, and of M.r Henry Holden Doctor of Paris (against whom are great clamours of Regulars and others to our vnspeakable preiudice, and dishonour, being both members of our said Clergie) you will proteſt against the ſaid writings, and diſauowe them as in noe wiſe allowed or countenanc'd by you. And thus wishing you as much happines in all your affaires as you owne hearts can deſire, wee reſt.

4. Iulii 1653.

Your moſt affectionate and moſt
Humble ſeruants.

G. L.

EDWARD DANYEL.

The onely motiue of inſerting the laſt clauſe, concerning M.r Blacloe and D.r Holden, was our ioynt zeale for the Clergies honour and reputation, which in forreigne parts, and principally in the Court of Rome, was extreamely ecclips'd,

elips'd by the temerarious writings of those two Cheife members: from thence being infer'd, that the whole English Clergy roote and branch was addicted to scandalous Noueltie, and infected with dangerous doctrines, according to the Common report spread both in Fraunce, and Flanders, as alsoe intimated in diuers letters written from Rome to our Bishop, my selfe, and others. Howeuer this eminent danger of ruine to the Clergy's honour, was so litle resented by M.r Harrington, and the rest of M.r Blacloes party present in the said Assembly, that the Letter had beene absolutely reiected, if the Maior part had not resisted, as can witnes the Members of that Assembly, Iuly 1653. But when the said Letter and the effects it had wrought in the said Assembly came to M.r Blacloes notice, how passionately he was moued, is euidently gathered from his dedicatory Epistle to his condemned Booke, entituled *Sonus Bucinæ*, which is thus.

Oportet ergo, vt ad te proficiscatur iste libellus, etiam talem? fuerunt anni in quibus honoris & amicitiæ inter nos sigillum depangi potuisset. Inuidit Iouis aliquis genius: & in lapsum impegisti, grauem illum, sed humanum. Diuturno conuictu & consensu consolidatam amicitiam, & ipsam publicę honestatis erubescentiam vno actu perrupisti: ignaro & tibimet impari obsecutus viro. Credo grandiloquentia vanitatis ipsius, Patronorum gratiam gloriosè iactantis perterrefactus. Et paulo post, *propterea hunc innocentiæ meæ & tuæ perfidiæ publicum qui vbique occurset, & te contra te statuat obtestatorem emitto: quem siue in bibliopolijs prostantem aspexeris, &c. horrescas infamię tuę prodi-torem. &c.*

In this Epistle dedicatory M.r Blacloe abuseth D.r Daniel openly, my selfe couertly, without naming me, iudging it not fitting to name whom he had sufficiently described to be knowne. But vnfeinedly he doth performe the *flagellum*

linguæ

lingue with ſoe great dexteritie, that it ſeem's naturall vnto him. And his animoſity ended not heere; for ſome weekes after he writte à quarreling Letter to our Biſhop, and his Lordship recommended vnto me his anſwere to the ſaid Letter, in the Cloſe of which his Lordship addreſſeth himſelfe to M.r Blacloe in these expreſſe wordes, beſtowing on him a Fatherly admonition.

Onely for your ſoules ſake I requeſt you, to leaue thoſe naughty reproches, which you giue to One equall to your ſelfe in all thinges, but you name him not (you know why) that he is a lying and periur'd ſycophant, a wrethed ſycophant, a boute-feau, who careth not what diſorder he breedeth, ſoe he nourisheth diſcord for his owne ambition. And young M.r Leyburne whom M.r Clifford heere ſaith is beloued of all, you ſay, if you meete him you will tell him that he is a ſawcy Boy. To omitt the taunts of Paramount Biſhop, and domineering wayes, and ſuch others which you beſtow vpon my ſelfe: it ſeem's you haue for-

gotten your ſolemne promiſe which you made at your ordination to giue reuerence and obedience to your Ordinary, and the prayer of the Church, which she maketh in the ordination of a Bishop, Qui maledixerit tibi, ſit ille maledictus, & qui benedixerit tibi, benedictionibus repleatur. *But I pray you forget not the words of the Apoſtle* maledici regnum Dei non conſequentur: *nor of our ſauiour*: qui dixerit fratri ſuo fatue reus erit gehennæ ignis. *Such reproachfull wordes as you vſe in your Letter beſeeme neither Chriſtian nor Prieſt, but diſcouer too too great paſſion.*

When out Bishop ſent me his Anſwere to M.r Blacloe, wherein the mentioned reproches are comprehended, his Lordſhip intimated that I was meant by ſycophant, lying ſycophant, &c. howeuer, *One equal in all things*, was intēded. What ſtrange fancy, humour, or genious poſſeſſeth him! how vnproportionable are his exteriour garments to his interiour ſpirit! that makes him abuſe his ſuperiors, e-

qualls,

quaſſe, and whomſoever he conceiues to abhorre from his exorbitant learning. *Vtinam didiciſſet ad humilitatem & ſaperet ad ſobrietatem.* I profeſſe faithfully I haue an extreame compaſſion towards him, ſoe farre I am from hating his perſon. Alſoe in his letter to our Bishop he vncivilly treateth a worthy Irish Bishop reſiding in London, to whom his Lordship had conferred power to exerciſe Epiſcopall Iuriſdiction, for he calleth him *Factious* and counſelleth his Lordship to recall his power. Neither heere did his vnquiet genious ſuffer him to reſt. For he writte another vnhanſome letter to the Nuncio reſiding at Paris, iniuring both our Bishop and my ſelfe: and heere I haue thought fitting to inſert it, to conſummate his animoſity.

ILLVSTRISSIME AC RD.^me DOMINE.

Increbuit apud nos rumor ab aliquot menſibus quod Illuſtriſſima Dominatio veſtra Epiſcopo Calcedonenſi ex mandato Summi Domini illi iam à biennio intimato interdixerit

xerit

xerit Vſum omnis poteſtatis in Anglos, quamdiu Pariſijs reſidet. Timentur autem apud nos de præfati Epiſcopi authoritate orituræ ex hac ſuſpicione diſſenſiones, quoniam ipſe Epiſcopus toto hoc biennio priſtinam poteſtatem rigidius quam prius exercuit: ex inſtigatione cuiuſdam ambitioſi Clerici qui hodie præſidet Collegio Noſtratium Duaci: ſed & ipſum decretum interpretatione quadam quaſi ad ſolos Hibernos pertineat eludere conatus eſt. Propterea humillime ſupplico Illuſtriſſimæ Dominationi Veſtræ, Vt dignetur ſenſum ſuæ Sanctitatis (quantum ſpectat ad obedientiam noſtram dicto Præſuli exhibendam) per ſcipturam publicationis legitimæ capacem, hoc eſt, Vel ſuo, Vel Secretarij Chirographo, iuſſu Illuſtriſſimæ Dominationis Veſtræ ſignatam ad nos mandare, Vt imperium ſuæ ſanctitatis, & pax Eccleſiæ poſſint apud nos conſeruari.

Londini 23 Martii ſtilo veteri.

Illuſtriſſimę Reuerendiſſimę Dominationis veſtræ ſeruus humillimus.

THOMAS WHITE.

Heere it is obſervable that M.r Blacloe refuſed formerly to father this Letter, pretending that the Clergies Adverſaries had forg'd it to foment diſſenſion: and ſoe his friends perſwaded our Bishop. However I doe proteſt vnto you ſeriouſly, that he and noe other alive did write the ſaid letter: for this coppy I received frō à noble Perſon, who offered me the Originall, with ſome others written by M.r Blacloe to D.r Holden: and the ſaid Originall is yet within my reach. The ground or motive whefore he thought fitting not to Father the ſaid Letter was, becauſe there had beene a difference about the ſame time, betwixt his friend M.r Harrington, and his Lordship, who was informed, that the ſaid M.r Harrington with ſome others, had à deſigne to depriue him of his Epiſcopall autority, which this Letter would haue ſufficiently confirmed.

As concerning the eſteeme that ſome of M.r Blacloes adherents may imagine his workes to haue purchas'd in forreigne

parts,

parts, I dõe assure you faithfully, that they haue neither found credit, nor entertainment. In this Vniversity my selfe haue conferred with the principall Readers of Divinity concerning his opinions: and their Iudgment is that they ought to be detested, *cane & angue peius*. And when I was at Lovaine M.r Richard Johnson his singular friend, and formerly a great adorer of his Learning, assured me that he had communicated one of his bookes with the Cheifest Doctor of that Vniversity, à Ianseniſt, desiring his opinion of it: who after that he had perused the said Booke, professed ingeniously that he was astonisht, that such learning should be spread abroad, and not censured. And in the Court of Rome his writings haue found soe little favour, that in part they are allready condemned.

Notwithstanding all this M.r Blacloe persevereth inflexibly obstinate in his fancied opinions, which weere easily confuted, if time and leasure from more

serious

ſerious affaires would permit. However thus much *obiter* I dare make good, that in his Learning he is iniurious to holy Scripture, to Councells, and to the vniverſall practice of the Catholick Church: which thus briefly I will demonſtrate.

1. He is iniurious to holy Scripture ſpeaking irreverently of it. For S. Paul 2. ad Tim. 3. ſtileth holy Scripture *Doctrina diuinitus inſpirata, vtilis ad docendum, & arguendum*, that is as holy Fathers interpret, *ad refellenda & coarguenda falſa dogmata*: But M.r Blacloe ſais expreſſely in one of his workes, that holy Scripture is noe more proper *ad refellenda falſa dogmata*, then is a beetle, to cut. Which irreverent compariſon I haue heard our Bishop terme a *blaſphemy*. Ergo in his Learning he is iniurious to holy Scripture.

2. He is iniurious to Councells, for the Councell of Florence *in Decreto Eugenij* defineth *animas illorũ qui poſt Baptiſmum ſuſceptum nullam omnimo peccati maculam*

contraxerunt, illas etiam quæ post contractam peccati maculam, vel in suis corporibus, vel iisdem exutæ corporibus, sunt purgatæ, in cælum mox recipi, & intueri ipsum Deum Vnum & Trinum. Where is obſervable, that the Councell vſeth the particle *Mox* that is *forthwith, by and by*, and conſequently not to be extended to the day of Iudgement. The ſame verity is conteyned in the Councell of Trent. But M.r Blacloe maintaineth impriſonment of the faithfull ſoules in Purgatory vntill the day of Iudgment. Ergo he is iniurious to Councells.

Alſo I ſhall adde to the ſaid Councells Pope Benedict the 12. who *Decreto, Benedictus Deus in donis ſuis*, more particularly doth illuſtrate this vndoubted verity. *Definimus* (ſaith he) *quod ſecundum communem Dei ordinationem, animæ Sanctorum omnium qui de hoc mundo ante Domini noſtri IESV Chriſti paſſionem deceſſerunt, nec non Sanctorum Martyrum, Confeſſorum, Virginum, & aliorum fidelium defunctorum*

functorum post sacrum abijs Christi Baptis-
ma susce ptum in quibus nihil purgabile fuit
quando decesserunt; nec erit quando decedent
etiam in futurum, vel si tum fuerit aut erit
aliquid purgabile in ijsdem cum post mortem
suam fuerint purgatæ: ac quod animæ puero-
rum eodem Christi baptismate renatorum, &
baptizandorum cum fuerint baptizati ante
vsum liberi arbitrij decedentium, mox post
mortem suam & purgationem prefatam in-
illis qui purgatione huiusmodi indigebant,
etiam ante resumptionem suorum corporum
& iudicium generale, post Ascensionem Sal-
uatoris nostri IESV Christi in Cœlum, fue-
runt, sunt, & erunt in cælo, cælorum regno,
& Paradiso cælesti cum Christo, Sanctorum
Angelorum consortio aggregatæ. Et infra sic
habetur. Quicunque deinceps prædictarum
nostrarum definitionum seu determinatio-
num, ac singularum ipsarum contrarium
scienter, & pertinaciter, tenere, asseverei
prædicare, docere, aut defendere verbo vel
scripto præsumpserit, contra eum sicut contra
hæreticum modo debito procedatur.

Heere is obſervable that Pope Benedict aboue mention'd ſucceeded Iohn the 22. which I thinke fitting to inculcate, in regard that I doe well remember, that a certaine friend of mine being in conference with M.r Harrington, modeſtly reprehended M.r Blacloe for his doctrine, concerning the detention in Purgatory of ſoules departed vntill the day of Iudgment, alleaging that never any Catholick Divine owned that opinion. To which M.r Harrington replyed ſaying, yes a Pope of Rome Iohn the 22. Where againe is obſervable, that a certaine learned Frier, called Occham or Occhamus, native of England being much disguſted with the ſaid Pope Iohn, inſinuated himſelfe into the Emperours favour, that was in actuall hoſtility with his Holines, and by him protected, and countenanc'd, publiſhed abroad a ſcandalous writing, intituled *Errores Ioannis 22.* amongſt which he mentioneth a definition made by his Holines, that excludeth from the Kingdome

dome of heaven the faithfull departed till the day of Iudgment. But in this Controversy Benedictus the 12.th a renowned Prelate and immediate Succeſſor to Iohn the 22. ought rather to be credited than Occham, that was a profeſſed enemy to Iohn the 22. And doubtles if any ſuch definition had paſſed, his immediate ſucceſſor Benedict the 12. would haue taken notice of it. And it is Theologically evident, that noe Pope (ſince the firſt erection of the Popedome) hath erred defining as *Paſtor Vniuerſalis Eccleſiæ*: which veritie is maintained by the whole Current of Catholick Doctors grounded in our Sauiours wordes to S. Peter, *ego autem rogaui pro te*, (Petre) *vt non deficiat fides tua*; the efficacy of which prayer, both S. Thomas, and S. Bonaventure doe extēd to all the ſucceſſors in S. Peters chaire. And for this reſpect onely I doe appeale vnto you all, whither M.r Blacloe hath either prudently, or Catholically comported himſelfe in his booke that he dedicates

dicates to Alexander 7. now Pope: wherein audaciously he impugnes his infallibility. But let it be supposed that Iohn the 22. was author of the aboue mentioned definition, it will nothing availe or advantage M.r Blacloe, who will not preferre a definition of a Pope to which he ascribes fallibility, before the Decree of Eugenius in the Generall Councell of Florence, as also before the vniuersall practice of the Catholick Church where he must admitte infallibility, if he will carrie the name of a Catholick. But vnfeinedly M.r Harrington is reduc'd to some extremity, when he is forc't to flye to the Sanctuarie of Autority, which M.r Blacloe is not accustomed to make vse of, not soe much as of the holy Scripture it selfe, as is apparent to those who haue perused his writings.

3. M.r Blacloe is iniurious to the Vniuersall practice of the Catholick Church, in the foresaid imprisoning of the faithfull soules in Purgatory vntill the day of Iudge-

Iudgement; whereas the Catholick Church doth erect Priviled'd Altars, offer Masses, apply suffrages for their speedy delivery. Moreover he is notably iniurious to the practice of the Catholick Church, in that he calleth those Priests who live by the Altar, *homines tribulares*.

M.r Blacloes erroneous imprisonment of soules in Purgatory, proceedes from a misvnderstanding of the inflexibility attributed by some Thomists to the Angells, transferring that immobility to the soules departed. For the said Thomists doe onely teach *Dæmones esse in malo obstinatos, quia voluntas Angeli adhæret fixè, & immobiliter obiecto quod libere elegit, perinde ac facultas apprehensiua rei quam cognouit*: but the faithfull soules in Purgatory *non elegerunt propria voluntate tormenta temporalia quæ patiuntur, sed iustissimo Dei iudicio puniuntur*. Neither is there any Thomist or Diuine that will make vse of that inflexibility, to proue the detention

tention of the ſoules in Purgatory, till the day of Iudgment: and therefore I doe wonder how this fancy could occurre vnto him. Morover the Maior part of Catholick Doctors doe denye that the obſtinacy of the Divells *in malo* proceedes from their inflexibility, but rather from the wretched Condition of their ſtate, certainly knowing that out of it there is noe Redemption: and vpon that ſcore conceive an intenſe hatred againſt God, the inflictor of their torments, greater then can be expreſs'd. Beſides it is evident out of S. Luke cap. 11. that *diabolus mutat aliquando ſententiam. Cum immundus ſpiritus* (ſais this holy Euangeliſt) *exierit de homine perambulat per loca inaquoſa quærens requiem: & non inueniens dicit, reuertar in domum meam, vnde exiui.*

And did noth the Divell *mutare ſententiam* when he perſwaded Iudas to betray Chriſt, and a little while after, indeavored to hinder his ſentence of Death, ſuggeſting to Pilates wife in her ſleepe to di-

to divert Pilate from giveing sentence? *ergo* the Divells are not soe immutable or inflexible, but that they can change their opinion. To Conclude, naturall reason doth demonstrate mutability and flexibility in Angells: for noe obiect can introduce a necessity in their will, vnles it hath *rationem summi boni vel summi mali*: but there are noe obiects which haue *rationem summi boni vel summi mali, respectu tum intellectus, tum voluntatis Angelorum*, as is cleare, and Confessed by both Philosophers and Divines. *Ergo*, &c.

Out of the Premisses I doe evidently conclude M.r Blacloe in his Learning to be iniurious to holy Scripture, to the Catholick Church, and to naturall reason, and consequently that his spirit is neither sober, nor Christianlike, nor peacable: for S. Austine sais lib. 4. de Trin. cap. 6. *Contra rationem nemo sobrius, contra Scripturam nemo Christianus, contra Ecclesiam nemo pacificus senserit.*

I doe remember when I was Superiour

in England, that the foresaid detention of the soules in Purgatory, begott soe great a scandall amongst Catholicks, that some weere resolved to bestow noe charities vpon the secular Clergy, imagining them to be infected with M.r Blacloes exorbitant doctrine. And some 2. or 3. yeeres agone, one of our Cheifest Brethren for learning, and other greate parts, being on his death bed, and leaving by will a considerable Charity to the secular Clergy, that his soule might receive benefit by their prayers, made a *proviso*, or expresse order, that noe part of the said Charity should be distributed to M.r Blacloe or his adherents. Now how great a disgrace, how odious a scandall, how considerable a preiudice M.r Blacloes new Divinity hath brought to the secular Clergy, I appeale to your Iudgments.

I could enlarge my selfe in this declaratory Epistle, if I thought it either necessary, or that I were furnish'd with convenient leasure from my other Engagements.

ments. However I haue thought it fit to inculcate vnto you, two speciall instructions, conducing to your owne aduantage, and to the aduancement of your Religion.

The first is the Excellencie of your vocation, in which the diuine goodnes hath promoted you to the highest dignitie vpon earth, to wit, the office or charge of Spirituall Pastors, importing *zelus animarum*, which, according to holy Scripture, is *omnium diuinorum diuinissimum*: for it doeth render you perfect imitators of God, and Coadiutors of Christ in the conuersion of Sinners. And S. Chrysostome affirmes *in or: de S. Philog.* that there is not anything in this mortall life, that can afford a more ample, and euident testimony of perfect Charity towards God, then to procure the saluation of soules, *pro quibus mortuus est Christus.*

The most diuine proprietie of that diuine zeale consisteth in the sacrifice of our liues. Holy Dauid was inflamed

with zeale relating to that proprietie, when he said, *Quis mihi tribuat, vt ego moriar pro te, Fili mi Absalon, fili mi?* as alsoe S. Paul 2. Cor. 12. *Ego autem libentissime impendam, & super impendar ipse pro animabus vestris*: and 1. Cor. 15. *quotidie morior propter vestram gloriam fratres.* But to seatch noe farther for examples of this nature, the Sonnes of your old Mother, your owne Brethren and Predecessors, in this last age, haue excelled in this attribute of *zelus animarum*, willingly embracing ignominious deaths proper to dogges, and Thieves for the defence of Catholick faith. As the Childrē of Israel possess'd the land of promise *in funiculo distributionis*; euen soe they purchas'd the heavenly Paradise, prefigur'd by the land of promise, *in funiculo or laqueo suspendij.* To execute Christ their Maister's Counsell, to wit, *estote prudentes sicut serpentes*, like wise serpents *transeuntes per angustum foramen*, that is, the narrow noze of a Rope, they vnvested themselves of their old

old garment of mortality, and assum'd a new habit of Immortall glory. And their blood was the first seede that preserv'd Religion, in your Country, that continued it, that encreas'd it. They were principally the foundation stones of your rebuilded Church, cemented in their owne blood, next vnto the angular stone Christ Iesvs. Therefore the inheritance of this Church cheifly belongeth to you, who are the true successors of your Brethren, who with th' effusion of their blood founded it, and rais'd it anew: and this inheritance you will ever enioy, vnles vnfortunately you shall sell it for a messe of Pottage, that is, for an inordinate appetite of profane doctrines.

There is another proprietie belonging to that divine zeale of soules, and more essentially, and necessarily annex'd to your spirituall charge, then the former aboue mentioned. This is a prudent and carefull conduct in your governement, which S. Peter in his first Epistle expresseth

seth in these few words, *sobrii estote & vigilate*. And S. Paul Rom. 12. shew's evidently that pastorall government hath a necessary depēdance of sobrietie, when he sais, *non plus sapere quam oportet sapere, sed sapere ad sobrietatem*: the meaning of which sentence in the 1. Tim. he particularly declareth, commanding Timothy, *deuitare profanas vocum nouitates, & oppositiones falsi nominis scientiæ*. And the reason is, for if Pastors doe entertaine false doctrines, or doe suffer them to take roote in their Territories or districts, they will bring infallible ruine to many soules. For doctrine being the Spirituall food, if sound, good, and incorrupted, it nourisheth, and preserves life; if vnsound, and corrupted, it poysoneth and causeth death. Arrius, saith S. Hierome, *vna scintilla fuit, sed quia non statim oppressa, totum orbem depopulata est*.

The difference betwixt profane Novelties and sober doctrine, is, that this is grounded in Vniuersalitie, the other in sin-

singularitie: this relyeth on *Unitas Doctorum*, profane Novelties on *Unus Doctor*. Which how daungerous and pernicious a thing it is, clearely expresseth the golden sentence of Martianus the Emperour, delivered in the Coūcell of Chalcedon, *qui* (inquit) *post veritatem repertam, & Doctorum unitate stabilitam, aliquid ulterius discutit, mendacium quærit.*

The like censure is vsually inflicted on all profane Novelties descending from *Unus Doctor*, or singularitie, by the ancient Fathers S. Austine, S. Hylarius, S. Hierome, Tertullian, &c. They zealously resisted by their writings new doctrines in their bud, or first springing vp, before they weere presented to the touchstone of Christs Vicar, to be mark'd with *Anathema*. And it is evident out of the Romane Breviarie die 26. Novembris, that S. Peter Bishop of Alexandria excommunicated Arrius for favouring Melesius, who according to S. Epiph. *Illam dumtaxat fecerat, & non à fide discesserat.*

esserat. I wish that you weere furnish'd with convenient opportunitie to peruse the gallant workes of these old Champions of Catholick faith, that thereby you might be moved and encouraged to imitate their zeale and conduct in pastorall governement; and to learne from them, *sapere ad sobrietatem.*

But *sapere ad sobrietatem* is not onely *sapere ad sanam doctrinam*, it also imports *sapere ad obedientiam.* The obedience of S. Peter Christs first Vicar, did recover the Keyes of heaven which disobedience had lost: *tibi dabo claues regni cælorum*, Mat. 16. and if you shall exhibit obedience to his lawfull successor, infallibly you will regaine the authority, power, and Iurisdiction, which you weere depriu'd of by the Death of your Blessed Bishop. For as great S. Gregorie saies, *si obedientes fuerimus Præpositis nostris, obediet Dominus orationibus nostris.* But how obedient M.r Blacloe hath beene to his *Præpositi*, I leaue it to your selves to forme a Iudgment,

ment, out of the aboue mention'd paſſages. And how obediently M.r Harrington hath exercis'd his pretended office of Sub-Deanship, I will remitt you to the Cloſe of your Biſhops letter, dated 11. October, 1653. and directed to Marke Harrington, William Harriſon, Peter Peterſon, Thomas Aſhton, Andrew Knightley, where concerning the ſaid Sub-Deanship as followeth.

And as for M.r Harringtons Sub-Deanſhip, I anſwere that I neuer inſtituted ſuch an office, nor would make him Sub-Deane, though M.r Fitton did deſire me; nor euer aſſuredly knew, that euer he vſurped ſuch an office, vntill I read your firſt letter. Wherefore I command him to giue it ouer, till he ſhew me, both that M.r Fitton had autority to make him Sub-Deane, and alſo legally made him ſuch. Pacem & veritatem diligite, & Deus pacis erit vobiſcum. *Farewell,*

Yours aſſuredly
RIC. CALC.

Heere is obſervable, that M.r Harrington, notwithſtanding his Lordships cõmand, did not deſiſt from the execution of the ſaid Sub-Deanship. And if M.r Fitton could not inſtitute him Sub-Deane, how can it be imagined, that *in articulo mortis*, he left him a Deanship for a Legacie. Theſe are proceedings without any preſident: and therefore I can ſay with S. Auſtine in his 3. booke againſt Iulian aboue mentioned, *mira ſunt quæ dicitis, noua ſunt quæ dicitis: mira ſtupemus, noua cauemus.* I confeſſe ingeniouſly I vnderſtãd not this way of mannaging your affaires. *Vir obediens loquetur victorias.* And vpon this ſcore onely you can be a flourishing Clergy.

The ſecond inſtruction, conducing to your owne, and your Religions advancement, is Chriſtian patience in your preſent perſecution. It conduceth to your owne advantage, becauſe as fier doth giue an addition of luſtre to Gold tried in the furnace: euen ſoe affliction renders

the

the afflicted more illustrious, *afflictio afflictos multum nobilitat.* Also it conduceth to the advancement of your Religion; for as Camamile the more it is trod on, and suppreſt, the more it ſpreads, and flourisheth: in like manner your Religion the more it is perſecuted, the more groũd it winnes, *non reſiſtendo ſed patiendo creſcit.*

Theſe advantages vndoubtedly will afford you comfort, encouragement, and conſtancie in your sharpe encounter with tribulation, for ſeeing that the proprietie of affliction *propter iuſtitiam*, is *afflictos nobilitare*, that is, to dignifie, and make glorious: it iuſtly challengeth frõ you eſteeme, reſpect, and honour. Holy Iob (ſaith S. Chryſoſtome hom. 15. ad Pop. Antioch.) *Non tam ſplendidus fuit in tribunali Rex ſedens, quam inſignis & illuſtris in ſimo.* His dunghill of affliction did more dignifie him, then his throne of Maieſtie, his vlcers did more beautifie him, than before the integrity of his body. Iob without his vlcers wee

leſſe reverence: Iob with his vlcers wee regard, admire, and honour, as the onely miracle of patience. And therefore Iob had never obtain'd ſoe excellent a prerogative of honour, and worship, if on his dunghill he had not ſuſteyned contradiction, and affliction. The holy Apoſtles knowing the benefit of tribulation *propter iuſtitiam*, cheerefully endured ſtripes, priſons, bannishments, gibbetts, sword's, launces, kniues, and all ſortes of cruell torments: but after their Death, the ſame world that ſentenc'd them to dye, did, and doth ſtill celebrate their memories with Religious worship. S. Auſtine in pſal. 44. ſais thus, *oſtendatur mihi Roma in honore tanto templum Romuli, in quanto ibi oſtendo memoriam Petri.* And in pſal. 65. he relates, how the Emperour *diademate depoſito plorauit ad memoriam piſcatoris.* And experience evidently shew's, that the Catholick church in all times, and ages, hath celebrated the memory of other Saint's, Confeſſors, Martyrs,

tyrs, Doctors, and Virgins with much ioy, with greate ſolemnitie, with ſingular honour, and with Religious reverence. And your laſt Bleſſed Martyr, if the fyer of tribulation had not tryed, and dignified him in the fornace of Tyburne, he would haue wanted the honour that is exhibited vnto him, and the honorable Tombe that he now enioyeth. Neither did the golden chaines shine ſoe bright on the shoulders of his Perſecutors, as did the Rope about his necke.

But tribulation gaue not luſtre to Iob onely as he ſate on his dunghill, or to the Apoſtles, and other Saint's in the encounter with their cruel torments: for after death it procured a ſplendour of a farre higher nature: *Momentaneum hoc* (ſais the Apoſtle, 2. Cor. 4.) *tribulationis noſtræ æternum gloriæ pondus operatur in cœlis.* after the finishing of their tortures, it wrought a glory aboue it ſelfe, according to the ſame Apoſtle, *non ſunt condignæ paſſiones huius temporis ad futuram gloriam.*

Out

Out of the premisses you may rightly conclude that tribulation *propter iustitiam* is *ingens bonum. Bonum*, because it doth benefit, and dignifie the afflicted. Moreover Christ himselfe biddeth vs take ioy in it, according to the holy text, *Cum persecuti vos fuerint homines, propter me, gaudete, & exultate.* And therefore it is *bonum*; for to expresse gladnes for a thing that is not good, is against the light of reason. And that it is *ingens bonum*, is clearly gathered, from the excellencie of the reward, that is due vnto it, *merces copiosa in cælis.* Moreover it is not onely *hominis bonum*, but also *Dei donum. Vobis* (sais the Apostle to the Hebrews) *datum non solum in eum* (Christum) *credere, sed etiam rapinam bonorum pati*, as if *credere in Christum*, without *pati pro Christo*, weere insufficient. And vpon this score, S. Hierome in his Epistle ad Asel. rendereth thankes to God, for his affliction. And S. Cyprian, when his persecuting Iudge pronounced sentence of death against him,

him, replied onely *Deo gratias*. Wherefore perſecution *propter iuſtitiam*, is both *donum*, and *bonum*; *donum* in that it proceedeth from God: *bonum* in regard it honoureth the giver, enricheth, and dignifieth the receiver.

Yet that which more evidently doth manifeſt tribulation, to be both *bonum*, and *donum*, is the apparent exhibition of Gods preſence, and ſpeciall aſſiſtance, towards all thoſe who ſuffer for his ſake. God was preſent with Ioſeph in Egypt, with the Iſraelites in the red ſea, with the three Children in the burning furnace, with Ionas in the bottome of the ſea, with S. Peter in priſon, whom he miraculouſly enlarged, with S. Agatha in the torture of her breaſt, which he reſtored, with S. Catherine on the wheele, which he Broke in peeces, with S. Agnes in the fier, which he extinguish'd, and with ſeverall Legions of other Saints, in their ſeverall afflictions and torments.

Now I could extreamely deſire, that this

this *bonum*, and *donum tribulationis propter iustitiam*, weere not onely imprinted in your mindes, but in the hearts of all your English Lay Catholicks, who, at this instant, doe grone, vnder the burden of as heavy a persecution, as hath happen'd (perhaps) since the change of Religion to the end, that setled in a Christian Confidence of the divine presence, and assistance in their afflictions, and encouraged with a Christian expectation of their great reward, *merces copiosa in cœlis*, they may haue ioy in their furnaces, delight in their prisons, content in their penalties, and comfort in their *rapina omnium bonorum*. And it is an infallible argument, that those Christians doe begin to liue eternally in Christ, who endure temporall persecution for Christ. For to begin to liue in Christ eternally, is to make a liuely profession of their faith in Christ: and to make a liuely profession of their faith in Christ, is to espouse the Crosse of Christ, on which in his owne

person

perſon he deſtroyed death, and reſtored life. And to eſpouſe the Croſſe of Chriſt, is to vndergoe the *torcular*; for the Croſſe of Chriſt, is *vere torcular*, in which the firſt preſſed botrus, or bunch of grapes was Chriſt himſelfe, à *botrus* I ſay, that was not emptie but full of generous, pleaſant, and moſt rich wine, from which proceeded *præclarus Calix inebrians*, that is, the moſt Auguſt price of our Redemption.

Theſe premiſſes, like a pure glaſſe, doe reflect, and clearely shew the neceſſarie, and eſſentiall connexion that interceedes betwit *credere in Chriſtum*, and *pati pro Chriſto*: and conſequently doe illuſtrat that orthodoxe veritie inculcated to the Hebrew's, *Vobis datur non ſolum in eum credere, ſed etiam rapinam bonorum pati*. Wherefore, if *credere in Chriſtum*, ſhall iuſtly challenge from you reſpect, eſteeme, and obedience, the ſame honour, reverence, and ſubmiſſion is due to *pati pro Chriſto*. That you may be armed

with Christian constancy, and Christian perseverance; both *credere in Christum*, and *pati pro Christo*, I shall daily offer to Christ my best employments; and say with the Blessed Apostle, *quotidie morior propter vestram gloriam fratres*; who am.

Your most obedient brother in Christ IESVS, *and most humble servant.*

Postscript

G. L.

I doe professe before God, and his blessed Angells, that my designe, in publishing this declaratory Epistle, hath beene purely to conserue our Clergies honour, to preuent farther spreading of dangerous doctrines, and to vindicate my owne Innocency.

As concerning difference betwixt my selfe, and M.r Blacloe, in the time of my acquaintance with him, that is, in the space

ſpace of aboue thirty yeeres, to my beſt remembrance, I neuer gaue him the leaſt occaſion of offence, more than ſhewing my averſion from his profane Novelties, in which I did adheere to all our ancient Clergy: as alſoe by expreſſing my diſlike of his perverſneſſe, and diſobedience, to Authority.

FIN.